



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

LB875 .C2
Rational education, the keynote of
Gutman Library APA3288



3 2044 028 903 508

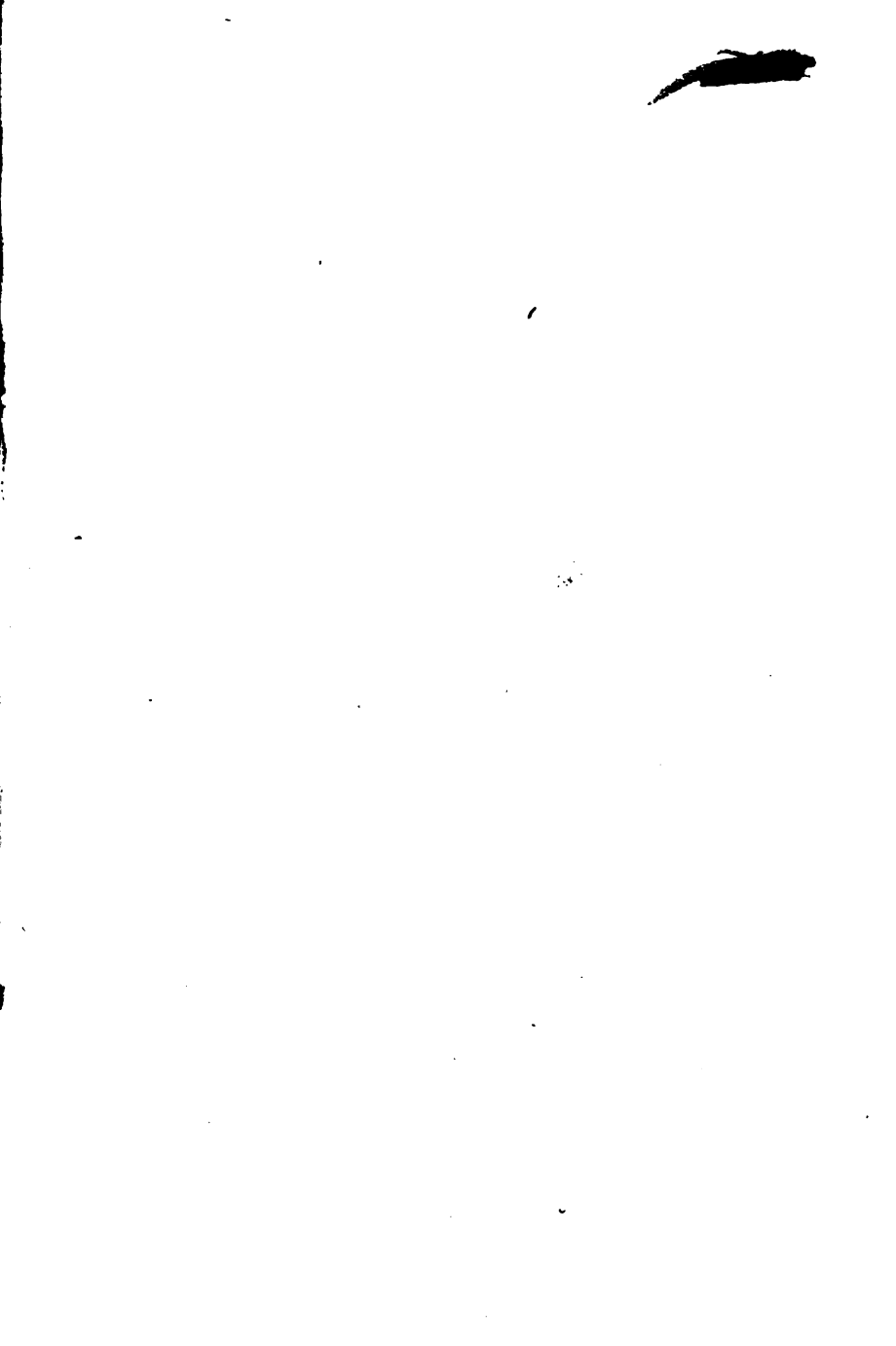
Education

CALVERT

HARVARD UNIVERSITY



**LIBRARY OF THE
GRADUATE SCHOOL
OF EDUCATION**



RATIONAL EDUCATION

The Keynote of the Rational School.

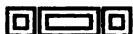
Education that liberates, not enslaves.



By

BRUCE CALVERT

Director of The Rational School Center, Chicago, Illinois.



Published by

THE OPEN ROAD PRESS

Griffith, (Lake County) Indiana.

R. F. D. No. 1.

Pigeon-Roost-in-the-Woods.

~~126.13.9.11~~
✓

~~HARVARD COLLEGE LIBRARY~~
~~GIFT OF THE~~
~~GRADUATE SCHOOL OF EDUCATION~~
FEB 12 1932

HARVARD UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
MONROE C. GUHAN LIBRARY

LB 875
.C2

Copyright 1911
by
Bruce Calvert.

L

BRUCE CALVERT



Introduction.

NATURE has wisely provided but one single means whereby man may grow, attain, evolve, progress—and that is thru labor. Activity, endeavor, exercise is the basic law of human unfoldment. Work with body and mind. With hand and brain. Exercise of all the faculties of mind, of soul, of spirit; of all the muscles of the body. There is no other way.



Man comes into this life a mere bundle of latent possibilities. When he has been delivered from the maternal matrix and when thru his first breath he has made his own contact with this sense world, nature had done all that she can do for him. Here he is left to himself. His life is his own. Henceforth all progress, all expansion, all development, must come thru his own exertions. Man is master of his own destiny.



To be born or thrust into a position where work is not required or permitted is a terri-

INTRODUCTION.

ble handicap. The individual so hampered has no chance. Shut out from the moving currents of life he will rust and rot in aimless eddies of stagnation. Deprived of the opportunity or desire for exertion the human animal lives and dies in darkness. Never unfolds. Never rises above the plane of possibilities. Activity is life. Rest is death.



Work is the law of life. When we know this law we see that we must love our work as we love life itself. Our very existence depends upon it. It is the bone and marrow of human life. Loveless work means a loveless, hopeless, characterless life.



He who works only because compelled to do so for food and shelter, and he who takes no part in the world's work because he is physically beyond the necessity for it, are alike miserable unfortunates. The earth is our workshop. The universe is our exercise ground. Life is our opportunity.

As to attainment there is no end, so to effort there can be no ceasing. Each new

INTRODUCTION.

step upward on the heights, but brings larger and more difficult fields of endeavor into view. The reward of accomplishment is not rest, but harder things to accomplish. That old dream of an eternal rest with folded hands belongs to the babyhood of the race. That Rabbinical tale of labor being visited upon men as a punishment belongs to an age when idleness was a virtue and labor ignoble. An age of priest and prophet.



We know today that labor is the supreme virtue. Sacred and fundamental as life itself is the right to labor in freedom and joy. That a very large mass of mankind are not now permitted to do this is the severest indictment of our civilization. It shows in fact that we haven't yet begun to be civilized, but are still deep in the shadows of barbarism. We must and we will right this terrible wrong. That will be humanity's next great step. To provide a society where all men may have as William Morris said, the opportunity of doing work that is worth doing and not of itself unpleasant to do, and

INTRODUCTION.

under conditions in which the work shall be neither overburdensome nor overwearisome.



What man's unfoldment in freedom would be like we can scarcely conceive. What a child brought up under the influences of the Rational school where were no inhibitions of fear, superstition or convention, no false social restrictions, and no repressions of authority, would be like we can hardly imagine. The experiment remains yet to be tried. The world is getting ready to make the trial, tho.

That the spirit will flower in beauty, and that the child so happily placed will approach the superman is my faith, and to see the experiment tried is my dream.



We've had enough of the authoritarian method. Enough of education by force. We must now come back to the great simple truths that love is the law of life. That we learn only in moments of joy. That the pupil will accept only that which his nature craves.

Rational Education.

Chapter I.

Education and Life.

THE most important thing in the life of every human being is education. It begins with the first breath, and it covers the whole of life, ending only with the last breath. All that man has ever accomplished in his long evolution from nakedness and savagery to his present estate, has been through education.

Surely I do not need to prove that a rational, or reasonable, sane or natural educational method is a constructive process that will foster and hasten man's development; while an irrational or unnatural method is a destructive force, retarding his progress and inhibiting his growth.



In the last few centuries the educational machinery all over the world has crystallized into a set system of pedagogics centering in schools or institutions of learning. Thus,

RATIONAL EDUCATION.

the educational life of the race has become institutionalized. And, like every other institution of man—as religion, government, economics—has become rotten and inefficient. It has suffered the fate of all institutions. It has become narrow, intolerant, inflexible. It now enslaves, instead of freeing man.

This condition of things is not strange, nor to be wondered at. It is the law of nature. The moment man seizes a truth and attempts to bind it to a rigid formula, or puts his spiritual life into a moral code, or his social or economic ideals into a set program governed by an institution, he signs his intellectual death warrant and invites spiritual dissolution.

Man must be fluid. Must be able to change. Institutions are not fluid. They never change until forced to do so, and then they fight to the death to maintain their dogmas.

There are no institutions in nature. Nature is everywhere plastic, fluid. Man alone creates institutions, and then suffers the

RATIONAL EDUCATION.

awful price of slavery to the dragons of his own creation.



Thus in education the institution has now become the important thing. Man himself is lost sight of. Subordinated to the machine he has created. Submerged in the educational system. As administered in our schools and colleges, education has lost its soul. Its spirit has fled. It is a lifeless shell, having the letter, but not the substance. Teaching is everywhere now but a mechanical maintenance of discipline.

The original purpose of the school and the teacher, as seen in those noble schools of Plato and Socrates, was to train the mind to grasp the facts of nature and organize them into an individual working conception of the cosmos. It was to free the student from obsession and superstition. To throw him upon the integrity of his own thought. To make his own soul the supreme center of his universe.

And that is what Rational Education must be. Also that is what it never will be

RATIONAL EDUCATION.

so long as present dogmatic methods continue.

Starting with the heroic Grecian period, what happened? Educational systems gradually became dogmatic, corrupt. Like churches and governments, the system no longer looking for the truth, but degenerating into an organized tyranny, to force the acceptance of recognized creeds and authorities, however repugnant to the thought of the individual. For more than 2,000 years teaching has been an intellectual tyranny compelling uniformity. The effort has been to systematize and standardize the thought processes of man. Where are the splendid intellects of Plato's day? Alas, the world knows them not! Since the rational schools which were the glory of intellectual Athens, the race has only produced six or seven men of intellect. A few great and noble spirits who flourished in spite of educational systems. The balance of humanity's millions are all scrubs. There is no intellectual liberty today in all the earth. The school system

RATIONAL EDUCATION.

in all countries is a tyranny, forcing acceptance of its decrees with iron hand.



The crime lies in the fact that the educational system exerts its malevolent influence upon the plastic mind of youth. Upon the helpless child before it is able to protect itself. It is difficult to state in temperate language the terrible wrong the school system thus perpetrates upon helpless, innocent childhood.

It is bad enough to take a man of developed mind and force him with the whips of starvation and social ostracism into conformity. Yet he can at least suffer and find the holy joy of the martyr in his immolation. But to take a child and lock the clamps and fetters of conformity upon that little brain is so monstrous a wrong that there are no words to measure it. Civilization is paying, and will pay a terrible price in misery, blood and tears, for this wrong.

It is positively true there is no place in our modern educational system for initiative,

RATIONAL EDUCATION.

for originality. The child is denied the poor right to construct his own universe. With the mailed fist of authority, a cut-and-dried system of morals, economics, religion and government is thrust down his throat. His mind and his reasoning faculties are so paralyzed that he does not attempt to think. Not one in a million, I believe, of the human family today is capable of using his brains. The power to think has almost disappeared from among us. A man must pay the price of independent thought almost with his life. Surely at the cost of his comfort, social standing, financial independence and about everything else the hysterical world of today holds as desirable. Everywhere our system is built upon repression. Repression is death. Expression alone, full and free, is life.

Whoever heard of any teacher, from the district school to the university, asking a student: "What do you think about this?" Never! It's always: "What does Hibrow the great authority, say about it?" The only important thing, the only sacred thing—

RATIONAL EDUCATION.

what the learner himself thinks—is utterly lost sight of. If you are not free to look the facts of life in the face, to draw your own conclusions, make your own estimates of men and measures, express freely the thought of your own soul without coercion, you never can be a man. You will be but a thing, an imitator. You still belong to the monkey race.



Any one with a rudimentary brain could see the truth of what I have said if we were not all scared too stiff to think for ourselves. We are intellectual cowards, made so by the false educational system that has cursed us. We are afraid of the unconventional. We bow and cringe and fawn before the authorities. Our modern educational system all over the world turns out a race of intellectual lick-spittles. We dare not think. We are afraid to think. Afraid of our own minds. We have to wait to see what the "Evening Swill Barrel" says. What some borborygmie doctor, pulpit-pounder, or sickly college professor has

RATIONAL EDUCATION.

to offer before we form or express an opinion of our own.

This is so awfully, ghastly true that we cannot smile. The average man is so utterly under the spell of this idiotic worship of titles that he dare not raise his head. Is it not so? Answer me. Bring up any question before the next man you meet, and he will quote you what some doctor, or professor, or some Hon. dirty grafting politician says, and that settles the matter. Try it.

One original pupil asserting his inalienable right to think for himself would upset any school or college in America. There is no place for the fearless independent thinker, no provision for him at all. All are hacked to fit the Procrustean bed. Our schools, colleges, and universities are organized exactly like shoe factories. Turning out products all alike, all molded upon the same inflexible last, exhibiting the same dullness, mediocrity and incompetency.

RATIONAL EDUCATION.

The master minds of all the ages have been those who never enjoyed any "educational" advantages. They learned in the school of hard knocks, from mother nature. The system never got in its deadly work upon them. Who taught Socrates? Who trained Galileo? What academy graduated Copernicus? Who tutored Shakespeare, Darwin, Spencer, Whitman and all the rest of the mighty host? What college taught Edison to illuminate the world with the electric spark? And the towering Lincoln, majestic giant, the deep waters of whose inner life were never troubled by the meddling fingers of Pedagogy, who taught him? From what college did he take his degree of common sense? Could a Lincoln possibly survive the Grammar and High School course of today?



College men who have made anything of themselves have done so in spite of their education. They will all tell you so. They have only contempt for the intellectual mill through which they passed. Thoreau would

RATIONAL EDUCATION.

not pay \$5 for his diploma from Harvard. Emerson, the master mind of the American Renaissance, was given the hemlock by "Deah Old Hahvad, don't you know."

Have I overstated the case? I do not think so. In every class-room in the world today authorities are taught and referred to on every subject. Yet every authority so blindly worshipped and bitterly enforced must be partly or wholly wrong. Why? Because it is not given to any man or work of man to be wholly right. Perfection is not a human attribute. Can we by legislation enforce a wrong over a right? Never! The wrong must and will fall. Right and truth needs no defenders. Hands off! All errors have in themselves the seeds of their own downfall. Do not try to bolster up any theory or dogma. Just take away your hands, and if it falls it deserves to. You cannot hold the wrong in place anyway very long. Gravitation is after you. It works while you sleep. In the end you will only be crushed by the fall thereof. Better stand from under.

RATIONAL EDUCATION.

Because the majority of the people believe a thing is no evidence of its truth. On the contrary, it is just when we are most cock-sure about things that we make the biggest fools of ourselves. "The mass has always been wrong upon every question," says Matthew Arnold. For our own sakes we dare not accept any human judgment as right and final so long as there's one dissenting voice in all the world. "Only what nobody denies is so," says Old Walt.



Our youth are chained to the dead hands of the past. Our educational system is a festering charnel house of dead men's bones. Have not the living a better title to this earth than the dead? If we are fettered to a regime established by men long moldering in their graves, then indeed the dead live and the living are dead. Away with the corpses of the past! Off with the shrouds of the dead! Make way for man, living, plastic, ever-changing man!

It is my purpose in these papers to arouse

RATIONAL EDUCATION.

my readers to the menace of what we so blindly worship as our Free School System. Free indeed! Heaven save the irony! Slave School System we would better say.

From the fact that little or no effort has been made to better things, and that nobody seems even to question the rightness or infallibility of our school system, I am sorrowfully led to believe that there are few, almost none, of our vast population who have in any degree appreciated the dangers or wrongs in the system.

Ideal Teaching.

Chapter II.

WHETHER it will avail to present a constructive outline of the new education to a people who do not know that there is anything wrong with the present system, I do not know. But there is a well correlated program of the Rational School. Rational education is no idle dream. Although such a school does not yet exist in the Western hemisphere, it is coming. And that, too, as a part of the evolutionary process of nature by which man is swept along toward higher things, however much he may, by his foolishness, hinder the onward movement. He may embarrass but cannot stop this mighty force. We are pushed upward in spite of our stupidity. Else there would be hope in nature. No chance for man.



Briefly, then, the Rational School will be organized to preserve the intellectual freedom of the child. To develop his initiative and spontaneity in every direction. The

RATIONAL EDUCATION.

teacher must be absolutely free. There will be no set standard to which he must conform. If he wishes to spend a day in the woods, with the children, that will be his business. All instruction must be individual. No teacher should have more than six to ten pupils in his charge. Text-books and authorities must be relegated to second place. The sanctity of the child's mind must never be invaded. Nothing must be taught as final. Courses of study, as in the present educational mill, must be thrown overboard. A set program for teaching must always be a failure. A course of study must always be wrong, because the teacher must meet the issues of the moment as he finds them. You are dealing with the human mind. You can not lay out a program today that will apply to a living human soul tomorrow.

All courses of study, all fixed-in-advance plans of teaching must be failures. They cannot be anything else. Ideal teaching is spontaneous, adapting itself to the need of the moment. Ever flexible, elastic, fluid.

Every school house must be in the middle

RATIONAL EDUCATION.

of a 20 or 30-acre lot, where all the various agricultural and horticultural operations of the climate are carried on through all the seasons of the year. Association with domestic animals must be constant, that their care may teach sympathy, responsibility and understanding. O, yes, we have much to learn from our friends whom we patronize as the "lower animals."

The Rational School will not train the child to act as a cog in the great commercial machine, but will train him to become an individual, a thinker, a unit, a center of light and life and spiritual power. Modern industrial activities will be taught for their cultural advantages only.



Health and the ability to take care of oneself, to understand and make the most of one's body, is the fundamental need of every human being, and that will be the first thing taught in the Rational School. If we, as a race, were capable of thinking at all, if we were not still in the monkey stage in-

RATIONAL EDUCATION.

tellectually, the utter idiocy and absurdity of one man going to another when he is sick to find out what is the matter with him, and what can be done for him, would make us ashamed of ourselves. The doctor and the practice of medicine, like the preacher, the sky-pilot of the heavens, is the joke of the universe.

Our pupils today spend long hours in the overheated, poisoned air of the school rooms, humped over their books reading about the benefit of fresh air and exercise. They rush home at intermission, grab a vicious lunch that a dog would refuse to eat and bolt it in order to hurry back to the school room to be taught about food chemistry, mastication and digestion. Within ten minutes' walk of nature's wealth of flora and fauna they sit and read books and look at engravings on botany and zoology.



And the kindergarten. Ye gods! If Friedrich Froebel could see as I see the cruelties practiced upon the babies in his name in every city in our land!

RATIONAL EDUCATION.

A little child is as full of intuition and spontaneity as an egg is of meat. A restless little human dynamo, with senses alert, forever reaching out, grasping at the great world about him, if you will only let him alone—even he, the poor helpless infant, must be standardized. I never feel so much like committing homicide or suicide as when I visit a kindergarten (Child's Garden)! God save the mark! To see the little fellows all put through the mill, as a horse is trained for the circus, all taking the same dinky little exercises, and playing the same woozy little sissy games. Taught, taught, eternally taught to death.

The worthy ladies who, with whip in hand, act as ring masters in these daily performances of the babies, for all the world as the animals are trained in Hagenback's, are just like children who would pull up the tender plant by the roots to see how it is growing. And yet we think our kindergarten system is the one solar sun on which there are no spots. I want to tell you it is the most dangerous, because it operates

RATIONAL EDUCATION.

at the most helpless stage of life. With every succeeding year the child becomes a little more able to help himself, but in the kindergarten stage he is absolutely at the mercy of the Lady of Lions who puts him through his paces.



The average teacher holds himself as a model, and he takes a just pride if the pupils copy him or her. Indeed, this is just what happens. The personality of the teacher is everywhere impressed upon the pupil so that he rarely recovers from it. This is not education. It is damnation.

The ideal educator—one worthy of the name of teacher at all—will seek to efface himself absolutely. Will refrain from influencing the child in any way whatever, but will leave it absolutely free, without bias from himself, to flower in beauty as it will. That is the true task of the teacher. To disappear, to make himself useless and needless to the student. I fancy I see you smile when you look around among the teachers

RATIONAL EDUCATION.

who touched your lives, and ask yourselves if you have ever known any of that kind.

Perhaps I have said enough now to give a hint as to the method of the Rational School. In a word, then, what should rational education do?

This: Provide the child with the proper environment in which to grow. See to it that his energies are conserved and added to, and not depleted. Give him the opportunity for exercising all of his faculties, mental, physical, spiritual, and then—hands off! Let him alone! Leave him to develop according to the law of his own being under which he came into the world. More than this, no teacher, no man, no woman, no god can do.



I think I hear the economist saying that all this will cost a good deal of money. And in an already overburdened, overtaxed, monopoly-ridden country how are we going to get the funds?

I will tell you one way. The cost of our army and navy—a useless and ridiculous in-

RATIONAL EDUCATION.

stitution devoted to professional violence and murder—for one year, would reconstruct the school system of the whole United States upon a rational basis. The cost of one Dreadnaught would establish a Rational School in every county in the state of Indiana. That is true. Three-fourths of our entire national revenue spent annually upon war or preparation for war.

Wouldn't you as soon carry a teacher of the Rational School on your back as to carry a soldier and a sailor as every one of you now do?



Yes, I will admit that I am and have been for a good many years devoting some of the hardest study of my life to the problem of rational education and right living. I believe I have the conception, the ideal of the Rational School, fairly worked out. There is at present no school in America which comes up to the mark. I do not know that there are any abroad. There were some sixty to a hundred rational schools in Spain,

RATIONAL EDUCATION.

established by Francisco Ferrer, the greatest educator of modern times. But the Christian Church in Spain murdered Ferrer in cold blood, because his ideal was too far ahead of his times. They confiscated his property and destroyed his schools.

You may kill the man, but you can not kill his thought. Tyranny is powerless before the advancing waves of rationalism. Today the blood of Ferrer cries out from the soil to every right thinker in the world and in time to come we shall see the answer.



But as nearly as I can understand it, a school something after the model of Ferrer's on the intellectual and spiritual side, and Booker Washington's school at Tuskegee, Ala., on the physical and industrial side, would be an approach to what I think rational education should be. Tuskegee is well organized on the physical side, but it is an orthodox institution, in the dark ages spiritually.

RATIONAL EDUCATION.

I hope yet to be one of the instruments of the great rationalistic upheaval of our times in making a rational school possible. I am proud to stand with the great and splendid souls working on the problem. I have given but a hint of what there is to do. May I hope some of the seeds shall fall upon ready soil?

The present school system is rotten, corrupt beyond reformation. At least that was the conclusion of Ferrer, who gave up all hope of improving the system, believing that our only success must lie in establishing new schools where rational methods will be applied. I think this is true.

So far as I am concerned, I have no hope from any teacher or educator that I can now see projecting above the horizon. There are millions of teachers, but few of them will live long enough to be free. They are too well educated. The system has done its work. They know so much that is not so. They are so busy defending authorities that they have no time to defend themselves.

RATIONAL EDUCATION.

We must endeavor then to found a new school or schools on the rational plan. And we shall have to develop an entirely new type of the ideal teacher. That is what I want to see accomplished.

Woman must have her place, a very eminent and important place in the new education. We have given too little heed in the past to woman's thot. She is by nature a humanitarian. Her heart is in the race. "With reproduction organs," says Emerson, "which take hold upon eternity," she is the natural educator and conservator of the race, while man has come to be the exploiter. He has sold his soul to Mammon. Until woman's intuition is married to man's intellect, in very truth as well as in pretence we shall grope in darkness. And so side by side the emancipation of woman, her deliverance from bondage, her restoration to herself, and the rational education of the children of men shall proceed.



I regard this as the greatest work con-

RATIONAL EDUCATION.

fronting humanity today. The rational education of the young. There is little to hope for from grown ups. They have passed thru the educational rollers and are flattened to standard shapes and sizes. The school has done its deadly work upon them. They cannot change. They have no intellectual vitality left. No brain vigor to readjust themselves to new mental foci.

The average individual has almost no capacity whatever for independent thought. When he does make a pretense of thinking, he merely looks wise and tunes his fiddle to the clamor around him. If you think you are a thinker, you want to stand off a little and get a good look at yourself. If you're honest and can face the truth without flinching you'll probably be dumbfounded to discover that you yourself are not doing any independent cerebrating at all, but like all the rest are taking your mental pabulum cut and dried, your conclusions and opinions ready made from your boss, or your fellow employees, or your wife's relations. I know. I've tried it.

RATIONAL EDUCATION.

People who do not think, and do not even make any effort to think, cannot be expected to send their children to the rational school.

The proletarian cannot spare his children—he is so close to the bread problem that he is compelled to send his babes into the factories, mines and shops in order to keep the whole family from starvation and want.

The smug bourgeoisie with true reactionary fatuity will never abandon their idols.

So long as water runs down hill and cold freezes, we surely never can expect the ruling classes to be interested in anything rational, least of all, education.

The revolutionary element—which is at present the only one in full sympathy with the rational school—is yet too weak in America to afford a foundation for the new system.

What is left, then? Well, that leaves us only the waifs and outcasts of society. The orphans and foundlings. The human flotsam and jetsam cast up by the slums.

RATIONAL EDUCATION.

And that is just where I want to begin. That is where the Rational School can do its noblest work.

I assure you that under the regime of the Rational School, such as I have briefly outlined, we can take these little human outcasts from society's dumping ground and in a few years transform them into supermen and superwomen. They are the finest materials we could have. The stones which the builders have rejected will truly become the head of the corner. With this material, poor and unpromising as you might think it, we can by rational training, erect a society that will be purer, cleaner, sweeter, nobler, more efficient, greater in every way than any civilization that has ever existed upon this earth.

The Rights of the Child in the Rational School.

Chapter III.

EVERY child born into this world is absolutely original, unique and individual in all its characteristics; and I believe that every child born under natural conditions, and not interfered with by unwise educational methods is also a genius.

Nature never duplicates. I am looking out from my cabin window upon a world of beauty. Every bud and blossom, flower and blade of grass is absolutely original. Nature is so rich in resources that she never uses the same mold twice. Altho the process of creation has been going on for unnumbered millions of years, and altho nature's forms are far beyond the power of numbers even to compute, yet no two creations in this world have ever been identical.

The lesson is here. Why should we seek to compel a dead level of uniformity among human beings, when variation is the one constant and unchanging characteristic of all

RATIONAL EDUCATION.

other forms of life? Shall man, the very highest form of creation that we know of now, be limited in his originality? Must he be filed and hammered, and pressed and pounded to a standard pattern of shapes and sizes?

I say, no! Give man the greatest freedom of all of nature's products, because here alone individuality and peculiarity should express themselves in the very highest forms.



If you take a group of children quite young, and before they have been standardized by the barbarous training in the public schools, you will find them to be wholly unique and original. But, alas, as the child grows in years, and the pressure of conventions and educational methods become stronger, the variation grows less. They constantly approach more nearly to a standard type. Whereas, under a rational, humane system of education the peculiarities and individual traits should rather increase with the years. But you will not find it so.

RATIONAL EDUCATION.

You cannot possibly tell what a group of natural children will do. But you can tell almost to a dead certainty what a bunch of men and women will do under any condition you can imagine them in. You can foretell almost to a mathematical closeness exactly what twenty-five people selected at random will do and say under any given conditions or circumstances. I defy you to do that with a flock of children who have not been spoiled.

I reproduce here a couple of letters, one written by a boy eight years old, and the other by a girl of nine. These children are classed as "sub-normals," being completely deaf. They are, therefore, very much less advanced at their age than the normal child should be. They have been trained under the deaf oral method by which mutes are taught to articulate, in fact to speak, using the voice. Of course these children can never equal normal children in their development. Nature has denied them that possibility. The natural handicap under which they struggle will always keep them back.

RATIONAL EDUCATION.

But the particular two that I refer to have had the advantage of training, not wholly, but to a very limited extent only, under the rational method which I would inaugurate in every school in the land. I simply reproduce the letters to show how entirely unique, original and beautiful are the mental processes of an unspoiled child. By that I mean a child in charge of a teacher who is big enough and great enough to understand the nature of mind action. The teacher who can keep hands off and allow the little one to unfold according to the law of its own being. And I want to tell you that this is the hardest thing in all the world to do. That is, to do nothing; to stand by; to keep hands off and let nature take its course. Any half-baked academic bread-and-butter miss can keep school; wield the ferrule; pound the multiplication table into the heads of her pupils with a mallet. But it takes a rare genius to know when to do nothing; to let the child alone, and not ruin its individuality, tear down its originality; not blunt and dwarf its initiative by tutor-

RATIONAL EDUCATION.

ing, teaching, pestering and filling the little mind with suggested ideas.



I say the natural child, left uninterfered with, allowed to grow in beauty and freedom is quite capable of making its own conclusions; of reaching out into the great world of fact and phenomena, and seizing upon the things its own nature demands for its growth.

Does the bean, the raddish seed, the rose bush, know the elements it needs to take out of the soil for its own growth, development and beauty? Does it have to be instructed, and taught, and fed predigested food? Will the plant ever make the mistake of taking the wrong substance out of the soil or out of the air? Never!

Do you tell me then that the mind, that the human plant is not infinitely more capable of making its own selection of soul food if allowed to grow under rational conditions?

Observe, then, this letter of Clifford, aged

RATIONAL EDUCATION.

eight, is entirely a voluntary composition on his part. He was not instructed what to write, nor how to write it. He was not told what to do. But he was given the opportunity to express himself in any way he choose, absolutely no conditions being imposed upon him.

THE GLASS.

Once there was a very old man. He had no glass on his windows. He was very cold because he had no glass on his windows. He found some sand and a dime. He bought some soda. First he put the sand in a pot with the soda. He put the pot on a big fire. The sand and soda were changed into glass. He found an iron pipe. He blew into it and made many glass things. He got a hammer. He made the glass flat. He put the flat glass in the windows. He had a fine house. It was warm in there.

CLIFFORD.

Note the result. I defy any teacher, any college professor, or any literary man to equal the effort. I claim this composition to be a mark of unbridled genius. I have had some experience as a writing man. Not only that, but I have worked for years at the

RATIONAL EDUCATION.

daily grind of advertisement writing. This is a mill where words, and even syllables are weighed; the saving of one or two words may often mean several hundred or even thousands of dollars to the advertiser. And yet I could not eliminate a word and tell this story as the poor, unpractised, deaf boy has done. Try it yourself. It ranks with the Sermon on the Mount for clean cut clarity and directness.

The other composition, by Ethel, aged nine, reveals a corresponding mental flexibility. Here is a child telling its own story in its own way out of the experience that has come within its mental scope, and mind you, that the sense of hearing is entirely absent. What a charming figure is her thot about the flowers waking up and smiling. I would be proud of that myself.



SPRING TIME.

Today is spring. Soon the people will make gardens. They will plant flower seeds, vegetable seeds and fruit seeds in the ground. The men will begin to prune the trees. They will mow the grass

RATIONAL EDUCATION.

to make it pretty and very smooth. The leaves, flowers, vegetables, grass, fruits and everything will grow very fast. The moths and birds will come because spring is here. Some of the pussy-willow buds are open now. The robins are here. They will make nests pretty soon. They like spring. Many children are playing outdoors now. After a while the flowers will wake up and smile. The water wagons are sprinkling the water on the street because the wind blows the dust. In spring many children like to play all the time. In spring it is always beautiful.

ETHEL.

Now, if sub-normal children, physically below par, and mentally hedged in by the loss of that most educative sense—hearing—can do such remarkable things as these, do I have to prove what normal children can and will do under better advantages of freedom and teaching?

I tell you that what we ought to do is to install the children in the teacher's place; let our fat-headed academic teachers go to school to the children and learn a few things.

RATIONAL EDUCATION.

But the average teacher is as scared to death of originality or spontaneity as she would be if the devil himself poked his head in the school room. She cannot understand originality or genius—which is the same thing—and what she cannot understand she fears. She reduces her pupils to the common dead level of mediocrity which comes within the scope of her little two-by-four orthodox mentality. Otherwise she is in strange waters, and she does not know what to do.



In place of a genius appearing in about one of several hundred million human beings, we all ought to be geniuses. The inapt, the incompetent and incapable mentality ought to be as rare as the Whitmans, Darwins, Haeckels, Ingersolls and Lincolns.

I wonder how many look forward to the day when this shall be possible? I do, and I am trying to bring it about. Don't think it is so far away. I am sure if I could make the experiment for the next ten years upon a

RATIONAL EDUCATION.

group of homeless, outcast, foundling children, I could prove absolutely the truth and reasonableness of my hopes.



I say foundlings, because in this age, under the social conditions which confront us, it is hardly possible that any other children would be permitted to grow in a natural unspoiled way. Parents demand that their children be like themselves. This means reproducing the stupidity, the brutalities and the ignorance which sets itself up as the standard from age to age. And so the only class from which I see anything to hope for at the beginning, at least, is among those who have no one to care for them; no parents to insist upon reproducing their own limitations.

But in a few years the teachers and a few other people would begin to see the possibilities in rational education. And then we should have men and women, thinkers and near-thinkers coming to the rational school to study our methods, and to learn—not from us—but from the children, who would be their teachers and ours as well.

The Teacher and the School of the Future.

Chapter IV.

I WONDER if our educators will ever wake up to the fact that the personality of the teacher in the school room is worth far more than all the cut and dried programs, schemes, outlines and mechanical methods of teaching, so much in vogue in all schools.

Programs are for those who cannot do without them, a crutch for the incompetent to lean upon. But your true teacher is above all these. She is alert, keen, sensitive to the needs of the moment and equal to every emergency. She makes her programs anew every hour out of the materials in her hands and the demands that meet her.



The teacher's example, her attitude toward work, life itself, her personality, soul qualities, and general atmosphere of health, saneness, sweetness and wholesomeness can

RATIONAL EDUCATION.

never be replaced by any academic qualifications, however great or satisfactory, or by any cut-and-dried curriculum.

But the sad part of it is that these qualities, which alone make a teacher valuable are in fact never sought for. They are not considered as a part of the equipment in the selection of teachers as a rule. Those into whose hands we commit the education of our children are examined and get their certificates upon their ability to repeat a certain senseless formula of academical sawdust, which has very little more of the real relation to life, than the designs on the cover of the text book have to the science of mathematics. I know, for I've been a teacher myself.

This satisfies the requirements and we do not look for that intangible thing, soul quality, which is the most lasting and beautiful influence in all the child's school-life—the thing which sticks to him through all his years, which often sets his key and determines the direction in which his life force shall be spent.

RATIONAL EDUCATION.

Facts or chunks of unrelated information are worth very little. They may of course afford the material upon which a most elaborate artificial and senseless system of education, so-called, may be spun out, but from which real development can never come. It is strength and health, mental freedom, intellectual honesty, fearlessness, and soul stuff that education should give. First of all health.

In truth, our schools seem to turn out about everything else. Products of the school system exhibit shattered nerves, ruined digestions, weak eyes, hunched shoulders, crooked spines, dwarfed and crippled souls, monkey or parrot inability to reason, mental incompetence, wishy-washy manhood, frivolous, anaemic womanhood.



As I have previously remarked in these articles, finalities of judgments as to human institutions must not be taught in the Rational School. Dogmas, hypotheses, customs, traditions, public opinion, the voices of

RATIONAL EDUCATION.

church, state, or individuals must never be permitted to assume the authority and weight of truth.

The soul of man should be as mercury in response to truth, yielding to the slightest promptings of the spirit, yet always vibrating to its own level at the last.



What a satisfaction there is in being able to look at the great movements of the day—religious, philosophical, social or economic—free from personal bias or inherited prejudice. I marvel every day at the stunning, dwarfing effects of preconceived judgments.

We shut ourselves out from so much that is beautiful and good when we allow prejudice to tinge our viewpoint, either in weighing people or the great world questions.



I suppose everything has its purpose and is good in its place, but I wish I could see the reason for the intolerance which seems

RATIONAL EDUCATION.

to me a particularly malevolent form of human cussedness that is holding us forever in the leash—keeping us down.

The trouble is that the shell which we secrete around our minds becomes so hardened that we are shut in. We limit ourselves. We shunt the currents of divine truth away from us, and generate dark spots in our souls.



We must actually free ourselves from any form of bias if we are to make head. We must be willing to revise our deductions every day, to tear down to the last stone the walls of prejudice and preconceived notions we have built around us, get rid of our shells, and face the world naked and unabashed, if necessary, to arrive at the truth.

We dare not crystallize. We must remain fluid, sensitive to the waves of truth from whatever source and in whatever form they may come. We must be like the spirit in the carpenter's level, responsive as the

RATIONAL EDUCATION.

instrument is tipped this way or that, and yet always returning to our own center.



When, then, I charge the educational systems of all the world today with being crystallized mixtures of error and truth, intolerance and ignorance, adroitly fostered by organized meanness, I but state a simple truth, which anyone with a rudimentary brain could see were not the eyes blinded by ignorance or interest.



Yet we must not, dare not, yield to discouragement. This is a universe of law. There is a reason for everything. We are not floating aimlessly across the trackless wastes of time. We are not a rudderless derelict buffeted and beaten by the tides of chance. But we are actually moving swiftly, surely, toward our goal.

Where should we be now if Nature, when she had gotten as far along as the Gorilla, had stopped to think about the immeasurable distance between him and Tol-

RATIONAL EDUCATION.

stoy or Earnest Haeckel—would not she have become discouraged and given up the work in despair?



The race moves on. The spirit may grow sad and the heart be wrung at the injustice, greed, misery and intolerance in the world, but yet we know that for every heartache there must be a balm, for every moan of anguish there must be a sigh of peace. Every wrong must be righted. Every debt must be paid. There are no bankrupt courts nor exemption laws in Nature. The Law of Compensation rests not nor sleeps.

All is wise and all is good in its place. All is well. All is as it must be just at this moment. The new day is gestating, and out of the womb of present conditions will be born future betterment.



Let the spirit rejoice! Brighter days are coming. We have the same laws today, yesterday and forever. Nature has no revised statutes. Evolution holds no constitutional

RATIONAL EDUCATION.

conventions. As it was in the beginning, is now, and ever shall be, world without end, etc. The race moves forward. We can prove it by looking backward.

Allons.

Memory and Memorizing.

Chapter V.

THE trouble with our present system of ethics and education is that we are trying to graft the moral sense onto the mind only, forgetting as we do in this age of over-balanced mentality, that there must be a brain and a body, backed up by vigorous health to make the teaching effective. When we begin to graft our moral training on the physical as well as the mental—in other words, when we begin to live our code of ethics in place of talking it only, then we shall begin to see results, and I am afraid not before.



See how our educators flounder in their attempt to teach morals in the school room.

Class room and Sunday School ethics do not travel very far in the Open Road of life. The moral sense must go deeper. It must be woven into the very blood and bone and fiber of the body. All teaching and all moral training which does not find its ulti-

RATIONAL EDUCATION.

mate expression in a clean, healthy, vigorous, well-poised body is reactionary—dead wood.



I have in the course of these papers made some very severe strictures upon our educational machinery. Some may think certain of the charges to be overdrawn or intemperate. I assure you such is not the case—indeed, far from it. If you will candidly and honestly study the matter, visit the schools as I do, you will speedily see that I have not really made my indictments strong enough. Actual conditions are really worse than anything I have depicted.



Our antiquated school system is still blindly following the fetishes of the past; still gauging mental acquirement by the verbal memory. Gradgrind flourishes today as never before. We meet him in every school room.

All the average teacher wants to know is "how much do you remember," not "how

RATIONAL EDUCATION.

much do you understand." And poor Harold and Mamie struggle to recall the words the teacher wants to hear, but without an idea in their dear little heads.



Memory is not memorizing. It is something very different. The two faculties are in fact scarcely related.

Read the last paragraph to any teacher, college or primary, and I wager you will find it disputed instantly. Yet the understanding of this statement would actually revolutionize the school system of America. You may cultivate a phenomenal capacity for memorizing and yet have little or no memory. Some of the greatest memorizers of the world have been subnormals.

MEMORY is the very crown and seat of all the human faculties. Memory is understanding. It is soul expansion, being. Memory can be cultivated, too, but not by memorizing. No system of mnemonics is of any aid to memory. Indeed all such mechanical methods are open to the suspicion of being actually hurtful to mental growth.

RATIONAL EDUCATION.

Who that ever heard the famous pianist Blind Tom attempt to repeat a difficult musical composition from hearing it played once would envy the poor idiot his marvelous memory!

Understanding does not depend upon memorizing. On the contrary, the effort to memorize defeats the understanding. Thus if we concentrate all our faculties we may actually assimilate a lecture so well, that while we may not be able to repeat a single word of it, yet it has all become incorporated in us, a part of ourselves, as food that is perfectly digested passes directly into circulation, while incompatible foods will decompose and make their presence known by flatulence and regurgitation. To be able to repeat **your** words, **your** form of expression, is of no value to me, but to assimilate your thought perfectly and transmute it into my own language is understanding. Most of the training in the public schools today is but intellectual regurgitation.

RATIONAL EDUCATION.

We remember too much now. What we need is a good system of forgettery in place of mnemonics. Give us less memorizing, more memory, more understanding, more light, is our prayer.

Intuition and Its Place in the New Education.

Chapter VI.

MATERIALISTIC science in its investigations has always given too little credit to that higher faculty of the soul, Intuition. And yet, strangely, it is precisely to this sense that man owes his progress.

Where physical science halts helpless against the dead wall of the impenetrable, Intuition steps in and beckons the searcher onward. Where logic could go no further, and reason could not see, Intuition has dimly perceived the truth there in that shadowy land of the unknown.

When science retires baffled and beaten in its task, Intuition would carry the light still further if only men would trust her. This is proven over and over.

The Intuition of both Darwin and Spencer was nearer the truth than their reasoning, but, mighty intellects tho they were, they could not admit its findings into their philosophy. That they both caught the glint

RATIONAL EDUCATION.

of deeper truths in this higher sphere, even against their wills, is almost certain. Had they but had the confidence to follow that light, who knows how much nearer the goal they might have carried the ark! But they could not do it.



And yet Intuition is but the instant focusing of all the faculties of the mind into a judgment, which reflects the highest thought force of the individual. It's simply a leaping over the intervening steps of testimony, argument and reasoning and arriving at the conclusion without conscious adjustments. It's a perfectly natural faculty and is neither to be feared nor mistrusted. It is the natural language of the soul. Why may we not trust our own souls, our own inner lights? Of course Intuition can rise no higher than the limitations of its instrument, the individual. But thru this sense man seems to come nearer to the heart of the Infinite than thru any other power of the mind. Its working is beautifully exemplified in Walt Whit-

RATIONAL EDUCATION.

man, who leaped at once all the barriers of class room science, seeing what Darwin and Spencer and Haeckel saw, and seeing still deeper into the Cosmic scheme where they faltered at the end of their scientific tether.



Just now physical science seems again to have reached a dead wall. It has used all of its terms, reached the limit of its equation, exhausted all of its paraphernalia, and must shift its ground, learn to think in different terms before it can proceed much further.



We are still in the dark. The answer to the teasing riddle of existence is not yet. That ages-old question, "What is Truth, and where shall the place of Wisdom be found?" still remains to vex the human heart. No system of philosophy, science or religion past or present offers a wholly satisfactory solution to the problem of life. Amid all the findings of all the systems, life itself still remains unexplainable.

RATIONAL EDUCATION.

Albeit the tendency of our times appears to be toward a broader view. Old landmarks are being swept away. Obstructions are breaking down. Physical science and its materialism, voiced by the brilliant host of modern giants, from Wallace to Haeckel and Münsterberg is slowly yielding its defenses. Reluctantly giving way to the realization that the true explanation of the Universe, with the origin and destiny of man, must be found partly or wholly in a realm quite outside of the laboratory, in a field hitherto ignored by science.

Some call this realm the spiritual world. Call it what we may, science now stands halting and confused, compelled to admit that no fact in nature can be explained or even understood by the light of physical laws and mechanical principles alone.

What is man's place in nature? Which way will science turn? Is the curtain now about to be drawn aside? Is the answer to the riddle of the ages to come in these our times? We do not yet know. But it looks now as if we were coming into a higher and

RATIONAL EDUCATION.

nobler consciousness of the meaning of life, approaching closer to an understanding of things than ever before in the history of man. Perhaps, indeed, the veil is about to be lifted. Perhaps we are in this day to see man come into his own.

But a crisis is at hand. A new cycle has already begun. The future belongs to man, and the new science may well heed the call of Intuition as one of the keys to unlock the doors of that supra-physical world we are about to invade.



PLEASE do not get the idea that I am blaming the teachers for all the evils in our educational mill. I do not by any means hold them responsible. They are mostly but helpless puppets at the mercy of forces they do not suspect nor understand. I feel only sorrow and sympathy for them.



In gloomy noisome school rooms I see the pale anaemic teachers, poisoned with their daily inhalations of bad air, most of them

RATIONAL EDUCATION.

utterly fagged out, but doing the best they can in an artificial, lifeless system of teaching mis-called education. I see them trying to mold the plastic soul stuff under their hands into the stereotyped nonentities after the patterns submitted by boards of education (Heaven forgive the irony). And my heart goes out to them. They too are helpless victims of the false and vicious social system we have allowed to encircle us.

Teachers, of all people, ought to be filled with the divine fire of health, joy and creativity, instead of the poor stupid automatons they are. No Rational School can ever be located in cities as now constructed. But if schools must be in cities, I know that if the teachers spent every other week in the country amid the green fields, or could get out with their classes and enjoy outdoor work a part of each day, they would remain young and be every day at their best.

As it is the teachers lack any outside interest to keep the heart young. They lack even the elementary knowledge of the care of their own bodies. While the courses of

RATIONAL EDUCATION.

study, programs and examinations imposed upon them by the directors take all spontaneity out of teaching, kill all initiative, reducing their work to the most deadening of slavery.



Teaching, which ought to be the most broadening profession among men, is really the most narrowing. The average teacher I meet is a mere husk with the life blood sucked out of her, like an old horse wearily plodding the treadmill of daily grind.



There are a few teachers—how many I do not know—who are awakened to the great light now spreading over the world. They see the pathos and futility of the educational system and with their awakened consciousness they find their positions now almost unendurable. I have received a great many letters like those I here present. I have not asked permission from any of the writers to print their letters so for prudential reasons I omit names and addresses.

RATIONAL EDUCATION.

From a Professor in a Technical College:

"I am with you in your crusade for Rational Education. I want to help when the Rational School is established."

From a Teacher in the High Schools of Cleveland:

"I would welcome the chance to join the Rational School as a release from the intolerable slavery of work in the public schools under the system.

"But I must get out soon, or the last shred of initiative and spontaneity will be crushed out of me. Eighteen years in this grind! I have paid a terrible price for daring to think. The fruit of the Tree of Knowledge is indeed bitter! I sometimes envy the poor creatures who do not think but simply obey orders and draw their salaries. They at least are spared the spectres that haunt me."

• • •

From the Superintendent of Schools in a large Pennsylvania city; 20 years in the business. Cannot stand it any longer.

"After having spent 20 years in high schools teaching or supervising, I am now about to leave the work. I have not been able to see how a man can do good and be a part of this system. It may be cowardly, but I cannot endure it

RATIONAL EDUCATION.

longer. I prefer now to let someone else take my work and continue the abominable business. I think you will be glad to know that you do not stand alone on the school question. All you say of the system is true, and it is even worse than you charge."



From a well known teacher in Atlanta, Ga.

"I spent the best years of my life in the school room. I tried to be the ideal teacher. But each year found the exactions of overseers more tyrannical, the system more narrowing and soul-crushing. My heart bleeds for the little ones. But I had to get away from it or die."



Well, Comrades, do you suppose the dear somnolent stupid public will ever get its eyes open to the dangers that are poisoning life and its very fount—our honored and much loved educational system?

It was in the hope of awakening some one that these papers have been written. Have I succeeded. Who can tell? The future must bring the answer. But a day of reckoning must come. If not today—then tomorrow.

RATIONAL EDUCATION.

**Justice and reason are not mocked forever.
The Rational School will yet be here to bless
the world. I may see it and I may not. But
I will at least have had something to do with
casting the shadows that went before.**

The Rational School and Society. Looking Forward.

Chapter VII.

THE Rational School must be the corner stone of the new free society. The problems that beset human life, must be solved by men and women. In order to grapple intelligently and effectively with any question, we must face it with free, unbiased minds and without prejudice.

That is where society fails today. We do not face life with free minds. Our educational system sees to it, that the millions who pass thru its machinery come out with closed minds. It stultifies mental operations and almost totally inhibits intellectual growth by imposing upon the plastic mind of youth its preconceived programs and formulas; its cut and dried dogmas, superstitions and errors; its outgrown religions, philosophies and laws.



That is why we move so slowly, painfully, uncertainly toward a saner life; toward

RATIONAL EDUCATION.

a more human society. Against the solid mass of sodden, stupid, inert reactionary units turned loose upon the world by our schools and colleges, we have to oppose it only the few clean, brave, clear-seeing spirits who have somehow—heaven only knows how—managed to evade the soul-killing clutches of the system.



The function of the Rational School then is to contribute to society a new race of free, clear-thinking individuals—not shoe pegs—but live, resilient men and women who can and will approach our social problems sanely, sweetly, bravely, without fear and without prejudice. In this way only can we ever reach a sane and just civilization. No enslaved mind can ever bring the light of truth to bear upon any question. Because such a mind is closed against truth. Only free minds can hope to grasp great and noble truths. Only in freedom can man ever work out his salvation.

RATIONAL EDUCATION.

I do not have to prove this. No body has ever denied it. Its truth is as patent as the force of gravitation. The world has always known it, but has never applied it. We are getting ready to do so now. And the first step as I now see it, is to inaugurate Rational Schools that will give us rational minds to deal with human problems rationally.



Let friends of the new education rejoice over this fact;—the Rational School will not have the slightest difficulty with the child. He takes as naturally to rational methods as a duck to the water. He is indeed our director and our teacher. You will get more of the true science of pedagogy by associating with and observing a child than you'll find in all text books on school psychology ever printed.

The child himself tells us just what to do, as his needs demand it.



All our trouble will be with teachers

RATIONAL EDUCATION.

and parents. We must, as I have said, evolve an entirely new type of teacher, and break down the stupid conservatism of parents. That's where the real difficulty will be met. Never with the child. He will respond to rational teaching as a flower responds to sunshine and the gentle dews of night.



If this were not true, I should indeed be doubtful of my own ground. But the child is a natural being. He proves the wisdom of our method by responding so beautifully.



Look around you. See every school day, troops of children going with laggard, unwilling steps to their daily slave tasks in the school rooms of every city, town and village of America. See them in the school houses, with tired faces and lack-lustre eyes.

Then see them released from captivity at 4 o'clock, leaping and shouting with joy, on their homeward ways. Have we grown-ups

RATIONAL EDUCATION.

no imagination? Are we so spiritually dense that we cannot see these things? Get the confidence of the next schoolboy you meet, get his honest opinion—not for publication—of the school. It will be an eye-opener to you.

Our whole attitude toward the child must change. The school of the future must be for the **Child**, and not for the teacher's comfort as at present. The science of pedagogy as today practiced in the public schools is solely for the ease and convenience of teachers. The child and his needs are not considered. Ideal teaching is a tremendous task, and a grave responsibility. What seems easiest and best to the teacher is nearly always the most difficult for the child.



Trust the child. He knows best what he needs. I'll back him against all the pedagogical and theological bigwigs of the world.

THE RATIONAL SCHOOL CENTER.

ON the 13th of October, 1911—Anniversary of the death of Francisco Ferrer, martyr to the cause of Rational education—the Rational School center was opened in Chicago at 3118 Lake Park Avenue.

I propose to give there a series of lectures on Rational Education and other topics which seem to co-ordinate with a rational life. The proceeds to be used as a nucleus for the Rational School.

The supreme question of the hour at this time is the Rational Education of Children. The child is the hope of the future. Society of tomorrow will be what the education of today makes it.

Our educational machinery as now operating in all schools and colleges thruout the world is breaking down at every point. It is out of touch with life. We now know that our vast pedagogical structure is based upon error. The system is fundamentally wrong and is a failure.

Shall man himself or the System survive? Both cannot. One or the other must give

RATIONAL EDUCATION.

way. The issue is momentous. The best minds of all countries are earnestly grappling with the problem.

The Rational School Center is organized to develop and if possible crystallize a sentiment looking toward definite action in the establishing of the rational school. The time is now ripe for the experiment. If the plan which is to be outlined in these meetings receives sufficient encouragement and support I hope to be able to start a branch of the Rational School in or near Chicago.

Friends of Education who wish to aid in this greatest movement of modern times, are invited to confer with us as to our plans and needs.

BRUCE CALVERT,
Director.

SHORTER COURSE

THE HARMONIC SCHOOL **OF RATIONAL EDUCATION**

I have been asked to condense the Eighteen Lesson course on Right Living into six lectures which can be given in one week. I accordingly offer this new program :

1. Rational Education.
2. Right Living--The New Gospel of Health.
3. Breathing. The Science, Philosophy and Practice.
4. Food Selection, Rational Dietary.
5. Sex Ethics. Eugenics.
6. Harmonics of Nature.

Part or all of this series will be given anywhere on most reasonable terms. Dates now being made for the coming season.

BRUCE CALVERT, Instructor.

Address—*Lecture Bureau.*

THE OPEN ROAD

GRIFFITH

(Lake County)

INDIANA

R. F. D. No. 1

Pigeon-Roost-in-the-Woods

Take a 12 Months' Tramp Along
The Open Road

A Sane Sweet Toned Magazinelet of Faith

(Not Everybody's Magazine)

Devoted to

The Philosophy of Joy

and

The Religion of Right Living

Journal of the Universal Brotherhood of Man

Published at

Pigeon-Roost-in-the-Woods

INDIANA

A red hot little monthly regular for Mental Dyspepsia and Brain Fag. Recommended by Regular and Irregular Physicians, Christian Psychologists and the Pulpit Pounders Union. One Dose every Thirty Days for Twelve Months, \$1.00

Painless Cure Guaranteed or Money Refunded

"We have no cemetery, not even a graveyard at Pigeon-Roost. No Preacher (except myself), no lawyer and the nearest doctor, thank God, is seven miles away. Why shouldn't we be happy?"

Close to the Soil. The Songs of Happy Birds

and the Scent of the Wild Roses in its Pages.

**\$1.00 a Year. Trial Trip, Three Months, 25 Cents, with
Bruce Calvert's new book, "Science and Health", FREE.
Stamps or Coin, our risk.**

BRUCE CALVERT, Editor and Publisher

Post Office Address:

GRIFFITH, (Lake Co.) INDIANA

R. F. D. No. 1.

Pigeon-Roost-in-the-Woods

JOIN THE SOCIETY OF OPEN ROADERS

(The Universal Brotherhood of Man)

An Organization without Organizers. A Society without Props and Stays. An Institution Founded on and Perpetuated by the Dear Love of Man for his Comrade.

Abridged Extract from the Constitution and By-Laws.—Exoteric.

Membership fee \$1.00 a year: less than two cents a week, including subscription to the OPEN ROAD, the official organ of the Society. Life membership, with paid-up subscription to the OPEN ROAD for ninety-nine years, \$10.00. No other dues or assessments, forever.

(Note.—You don't have to subscribe to the magazine to become a member of the Society, but you'll feel better if you do, and so will the editor.)

Eligibility—All men and all women who feel their kinship to the race are invited.

Initiation—Greet the next traveler you meet on the Open Road with a smile and a hearty handshake, and send fifty cents to the Shrine of the Society for a year's subscription to the official Journal.

Grip—The warm, healthy grasp of true friendship.

Password and Countersign—"Howd'y, Comrade," and a sweet smile of kindly, human interest.

Creed—Kind Thought, Kind Word, Kind Deed.

Ritual—Doing our daily work the best we can, and doing it cheerfully, kindly. Living our lives sanely and sweetly.

Litany—The voice of the wind whispering through the tree tops.

Duties of Members—Live up to your highest and best every day. Learn to stand alone (as far as possible), and mind your own business (most of the time). Recognize the Divine in every man and woman you meet. Smile and be kind.

Punishments and Penalties—We punish ourselves only. If you feel that you have conducted yourself as unbecoming a

member of the noble Brotherhood; if you have failed to look for the best in your neighbor, or if in a moment of weakness you have let loose a barbed arrow of pain to wound a brother or a sister, just send half a dollar and the name of your victim for a year's subscription to the OPEN ROAD, receive absolution from the Shrine, take a new grip on yourself, resolve not to do so again, and forget it.

Purpose—To encourage the sentiment for right living, and to express in our lives that beautiful spirit of Brotherhood and love for one another, which is to solve all human problems bringing about peace on earth and good will to all men.

How to Become Member—Smile, and send half a dollar with your name and address for membership card and subscription to the OPEN ROAD for one year.

I have spoken.

Done at Pigeon-Roost-in-the-Woods, Indiana.

Headquarters and Shrine of the Universal Brotherhood of Man, in the Northwest Quarter of Section 32, Township 36, Range 8 West of the Principal Meridian.

By BRUCE CALVERT, Keeper of the Shrine.

Attest: ANANIAS.

W E NEED YOU. Come with us in our tramp along
THE OPEN ROAD. Subscription and membership in the Brotherhood one dollar a year. Life membership and subscription, \$10.00.

BOUND VOLUMES.

Vol. I. Half Leather, and Open Road for one year...\$7.50
Vol. II. Half Leather, and Open Road for one year... 5.00
Vol. III. Half Leather, and Open Road for one year... 2.00

(Vol. I is out of print, but we have a few good clean copies for sale. Vol. II and Vol. III are also getting scarce.)

Better come thru now while the bars are down. The supply of bound volumes is by no means unlimited. Speak right soon, or you may never add these little treasures of joy and inspiration to your collection.

Date Due

LB675 .C2
Rational education, the keynote of
Gutman Library APA3286



3 2044 028 903 508

